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ADMONITION  
TO  
G----T B-----N and I----D.

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By PHILO PATRIK

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DUBLIN:  
Printed, and sold by the Booksellers.

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BY PHILIP PATRICK

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DUBLIN:

BURGESS SUND 1791 BY THE BOOKSELLERS.

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M D C C X P I I

( 3 )

EDWARD HAS TO ESTABLISH THAT CROWN OVER ENGLAND OR ANY OTHER

and has given his Subjects many reasons to suspect him of being a Tyrant,  
and of having sold them down the river, and of being a traitor to his Country.

## WARNING, or ADMONITION, to G---T B----N and I----D.

**G**O to now the rich Men, weep and howl for your Miseries, that shall come upon you: Your Riches are corrupted, and your Garments are Moth-eaten; your Gold and Silver is canker'd, and the Rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire: Ye have heaped Treasure together for the last Days: Behold the Hire of the Labourers, which have reaped down your Fields, which is of you, kept back by Fraud, crieth, and the Cries of them which have reaped, are entered into the Ears of the Lord of Sabbath; ye have lived in Pleasure on the Earth, and been wanton; ye have nourished your Hearts, as in a Day of Slaughter; ye have condemned and killed the Just, and he doth not resist you, *James v. 1, 2, 3, 4, 5, 6.* Tyranny, Violence, and Oppression, are of ancient Date, even from the first Ages of the World; the Earth also was corrupt before God, and the Earth was filled with Violence, *Gen. vi. 11.* Soon after that Deluge, when Men began to multiply upon the Earth, there arose Men of the same depraved and corrupted Nature; *Nimrod* began to exalt himself, by laying the first Foundation of the *Affyrian Monarchy*: *Bera*, King of *Sodom*, rebels against *Chedorlaomer*, *Gen. xiv. 4, &c.* *Pharaoh*, King of *Egypt*, and his Under-Tyrants, the Task-masters, *Exod. i. 11.* *Adonibezek* said, Threescore and ten Kings having their Thumbs, and their great Toes cut off, gathered their Meat under my Table; as I have done, so God hath requited me, *Judges i. 7.* Refer to the History of the *Grecian* and *Roman* Monarchs, &c. and come to the House of *Bourbon*, and to be short, now come to the Kings of *France*; *Louis* the Fourteenth, who by his Ambition, Cruelty, Tyranny, and Oppression, and who by his Flattery, false Promises, and his cunning Devices, and under him, by his Under-tyrants, and Agents of all Sorts, had almost gain'd himself universal Monarch of Europe; when poor *Great-Britain* and *Ireland*, which he had so much threatened; and to add to his Greatness, the treacherous Sale of *D---k*, by which he gain'd most of his Conquests in *Flanders*, &c. a Place of that Importance, that twenty Millions of Livres were proffer'd for it, and basely sold for four, and which has ever since been the greatest

greatest Gaul to *England*; and when we were left destitute of all Assistance, God (of his infinite Mercy to these Nations) raised up a Deliverer, the brave and great King *William the Third*, who reduced that vaunting *Affyrian Monarch* to demand a Peace, after which he was shamefully despis'd, by a wicked and deceitful People. Oh, *Great-Britain* and *Ireland*, let it never be forgotten!

And after him, there were formed good Alliances with *Great-Britain*; and the great Duke of *Marlborough* was sent as our head General, and the Almighty Being was so favourable unto us, in giving us successful Victories in our Arms; Arms! which reduced that haughty Monarch (*Lewis the Fourteenth*) to sue for a Peace on any Terms; and one Campaign more, would have brought him to have Signed to a blank Paper, which we might have wrought upon our own Terms; supposed by many wise Men, to have made him pay, most part of the Expence of the War. But Oh, poor *Britain* and *Ireland*! How was thou betrayed by Bribery and Corruption, by wicked Men even within thy own Bowels, to set up that grand Tyrant in his full Strength again; Oh, the innocent Blood, the breach of Faith to our Allies, of whom it will be required: Now is *Lewis the Fifteenth* risen up, and now in our Days, and by his wife Council, *Acbitophel*, or Hell itself, would not invent a better Contrivance to enslave all Christendom, by the Bribery and Corruption, of the chief Minister, at the several Courts in Europe; Nay, even the Protestant Courts not excepted; and in what a Condition was poor *Britain* and *Ireland* then in, I leave the wise to Judge; but not unto us, O Lord, not unto us, but to thy great and Glorious Name, be given the Praise, that hath opened the Eyes, and turned the Hearts, of the several Powers, to come into our Alliance, and which, by the Blessing of our Arms, hath caused another Deliverance to us, although by Unthankfulness, for all the former Mercies; we ought now, ever to imprint this upon our Minds, and declare it to the Generations to come, that the Lord Jehovah, is Ruler in all the Earth. Oh, *France*, thou that boastest of thy innumerable Multitudes of the Arm of Flesh, yet know thou this, that an Angel commissiated by God can destroy, in one Night, a hundred fourscore and five thousand Men: Oh, thou vaunting *Affyrian Monarch*, thou Rod of God's Anger, to scourge the Wickedness, the Pride, Luxury, the Covetousness, Atheism, and Debauchery, and Prophaneness (the Sins which were in *Sodom*, behold this was the Iniquity of thy Sister *Sodom*, Pride, Fullness of Bread, and abundance of Idleness was in her, and in her Daughters; neither did she strengthen the Hand of the poor and needy *Ez. k. xvi. 49.*) of these Kingdoms, but know thou, O vain Monarch, and thy political Counsellor, that when the People of these Nations shall have repented, and amended all their evil Ways and Doings, God is able to put a Hook in thy Nose, and a Bridle in thy Lips, *Isa. xxxvii. 29.*

Oh, Inhabitants of this Land, have we not been too much enamour'd with the Witchcrafts of that Nation? Do we not learn from them all the Falcities, Breach of Promises, Flatteries, and Deceit? Do we not ape them in all their Fashions, in Attire, in Mears and Drinks, luxurious Sauces, to promote Lust and Wantonnes, to the Destruction of Health? The Balls and Opera's, and wanton Assemblies, their lovesome Intrigues, and Confusion of Families, the Fondness of their Language (especially among the greatest) that a Man would think we were a conquered Nation, and the Conqueror had imposed his Language upon us. And now, all ye People of this Land, high and low, rich and poor, one with another, but to pray for the Peace of *Jerusalem*, to be delivered from unreasonable and wicked

witked and designing Men, to implore the good Hand of Providence to direct our Counsellors, the whole Body of the Nation, now assembled in Parliament, to inspire them all, with the Wildom which is from above; that they may know, each, their vain Janglings amongst them; that there be no Pride, no coveteous Desires, nor any Abuse of Grandeur, in promoting their own Families, but seriously consider the Trust committed to their Charge, with the Lives and Fortunes, Prosperity and Welfare, of the Body of the whole Nation, reposed in them; that they may have no other View, than promoting the Glory of God, and the establishing the Doctrine, the Gospel of our Lord Jesus Christ, and of the Apostles, amongst us; in making such wholesome Laws, against all Vice and Prophaness, Corruption and Bribery, which is now too much reigning with us, and to encourage Virtue in all it's Branches: And now let us consider our Tax, what Advantage in it to the rich Man, if he has heaped up Millions of Money, by Bribery and Corruption, Fraud and Rapine, setting up his Nest on high, living in all the Pleasure this World can afford, when this Night thy Soul may be required of thee, *Luke* xii. 20. Dost thou call the Lands after thy own Name, *Psalm* xlix. 11. But consider, that Inheritances continue not to all Generations, as the wise Man sayeth: But if thou has gotten them by Violence and Oppression, consider that there is a Worm at the Root, which will blast all thy ambitious Designs; read the 5th Chap. of *Jerem.* and the 1st of *Habak.* read the whole Chap. Nay, for the Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it, *Habak.* ii. 11. Woe unto him that buildeth his House by Unrighteousness, and his Chambers by Wrong; that useth his Neighbours Service without Wages, and giveth him not for his Work, *Jerem.* xxii. 13. What is thy covetous ambitious Desires for? Is it to be out of the Reach of the Almighty's Providence? Is it to say with *David's* Fool, there is no God? Or can the Almighty see through the thick Clouds? But there is no Darkness nor Shadow of Death, where the workers of Iniquity may hide themselves, *Job* xxiv. 22. and *Psalm* xciv. 9. He that planteth the Ear, shall he not hear; he that formed the Eye, shall he not see: Or O vain Man, dost thou depend upon thy Wildom and Policy, thy cunning Arts and Devices, but know this: He disappointeth the devices of the Crafty, see that their Hands cannot perform their Enterprize, *Job* v. 12. He taketh the Wife in their own Craftiness, 1. *Cor.* iii. 19. Is it to aggrandize thy Family, remember the Case of *Hammon*, *Ezber* vii. 10. When thou art seized with the pangs of Death, when thy Conscience stings thee in thy Breast, will thou pretend to salve it by building Hospitals, which are too, too often abised, that will avail thee nothing, and for all the Things that thou hast done, God will bring thee to Judgement; and consider at last, God hath appointed a Day, in the which he will Judge the World in Righteousness, *A&s* xvii. 31, &c. at which Day it will be in vain, to call for the Mountains and Rocks to fall on you, and hide you from the Face of your provoked Judge, *Revel.* vi. 16. Now the grace of God hath given you the time to fall low before his Footstool, do it with thy Might, for there is no Devices in the Grave. And now all ye bribed and corrupted Corporations, what Account can you give, for the Treachery you have acted against all your Fellow Brethren, in general; will you Value five hundred Pounds, to Recompence for the curse you lay upon your selves and Families, consider the Value of that divided among ten or a dozen of you,

would any Man of Reason sell his God, his King, or his Country, for such a Trifle?

After these doings, you may as well set up a disguised *Papist*, or who else will give most: I humbly beg all such, and humbly pray for you all, that ye may all take the wise Council of *Moses's Father in Law*: Provide able Men, such as fear God, Men of Truth, hating Covetousness, *Exo. xviii. 21.* Oh, consider the Poverty of the Tradesmen, in your own Corporation, and the Cries of the whole Nation for want of Trade; the Extremity you put upon the Parishes, for the Maintenance of your Poor: Should our Forefathers, whose Strength of Blood and Treasure, for supporting the Welfare of their own Country, I say, could they but know, or see it, they would abhor ye, as the under Tyrants and Traytors of these only Kingdoms, who can boast of Liberty and Property to the whole World. I pray God grant you his Grace of true Repentance, before it be too late, for we know not what a Day may bring forth. And now I hope the Army will not be angry with me for a reasonable Exhortation to them: General Officers we believe to be Men of the nicest Honour; Men of Sense, and Abhorance of all Tyrany and Oppression; lovers of their own Country, true old *Englisbmen*, of the strictest Justice to those under their Command, to take the Example from the illustrious House of *Hanover*, the time of his late Majesty King *G e o r g e* the first, of blessed Memory, who was so exact to give the greatest Repremanad, to one of his favourite great Officers, for placing a younger Officer in the room of another, whose due it was in Seniority before him; such unjust Measures I take to be the greatest discouragement to the Officers of the whole Army, who behave well, which I myself have too often seen. I will not mention myself in the Number, when not an Ensign in the Army, by his Diligence, Obedience to his Superiors, &c. doth not expect to be a Colonel. Another great Duty Incumbent upon General Officers, is to hear the just Complaints of the meanest private Soldier, to the highest Rank of Officers, and in the strictest Manner to do them Justice, for this will make them have the highest Esteem for all the Officers, and therefore in all likelihood, may prevent all mutinous Clamours. I cannot but think, that an old Custom should be kept up, of allowing a Colonel two private Men's Pay, from the six eldest Companies, and three from the six youngest; I cannot conceive any Reason that can be given for it: I know the Maxim is live, and let live; that is, as I apprehend, the Colonel will Indulge the Captain to Recompence himself in some other Way, that may not be agreeable to his Conscience or Honour, for let no Tyrany, or Oppression, be so much as named amongst an Army, who are venturing their Lives to suppress and detect the same. I cannot allow in my poor Opinion, which I have too often seen, both Captain and Subaltern Officers Caining their Soldiers, more like Dogs than human Creatures, for mere Trifles, when a Regimental Court Martial; it may be will acquit him; Pay well, and Punish well is a Maxim in the Army, and why should an Officer himself be the Executioner, and make himself abhored of his Men, who are to stand by him in the Day of Battle; therefore I take it the wisest Way for all Captains, to use their Soldiers like *Englisbmen*, (and not as Slaves) which is the only Way to keep up their Spirits: In a great Army Disorders will be committed, and many of them might be prevented by the good Example of Officers, who refrain themselves from that accustomed Sin of Prophane Swearing and Curseing, which if he does it to bluster, and to make Men think the greater of his Courage, all wife-

wise Men, will think the leſs of him: The abominable Sin of Whoredom, and the fashionably keeping of Mistresses, will soon weaken the Courage, and exhaust the Substance of any Officer, and too often put to very mean Shifts to Support the ſame. Drunkenneſs, which transforms a Man from a Rational Creature, into that of a Brute; ſuch an Abhorance had the Great King WILLIAM, the third, that he Cained an Officer for ſeeing him drunk on his Duty; and from which Vice proceedeth divers Quarrels, and indeed most Quarrels arife either from want of Sense or Manners: The Great Duke of *Marlborough*, had never any good Opinion of a quarrelſome Man, or a Bully; I have often ſeen the diſmal Fate of ſuch Persons. I pray to Almighty God to inspire our whole Army with Wisdom, Conduct, and Courage, to make him their Fear and their Dread, to put their whole Trust in him, to encourage Virtue and detect all Manner of Vice, and then we may hope for Success, and not be afraid what the Arm of Fleſh can do againſt you, but with Vigour go on, with the Sword of the Lord, and of *Gedeon*, Jud. vii. 18. I hope alſo our Fleets will be admoniſhed as in the Army, but as Subject to greater temptations of Bribery and Corruption, by getting Wealth to themſelves; humbly beg of them alſo, not to betray the leaſt Interēſt of their Country, for the greatest Treaſure of the Indies to themſelves; and now ſince I am wiſhing well to all the World, why ſhould I exclude the Clergy of theſe Nations, who are, or ought to be, in their Lives and Converſations, the moſt exemplarу, that are intruſted to preach nothing but the Truth of God's holy Word, contained in the holy Scriptures of the Old and New Testament, and have taken upon you to own yourselves of the Church of *England*, as by Law eſtabliſhed; the Fouudation of which Church, I take to be in the ſixth Article of the thirty-nine, viz. Holy Scripture containeth all Things neceſſary to Salvation, ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it ſhould be believed as an Article of the Faith, or to be thought requisite or neceſſary to Salvation.

In the Name of the holy Scripture we do understand thoſe Canonical Books, of the Old and New Testament, of whose Authority was never any doubt in the Church; ſo that now their being a Convocation of the Body of the Clergy together, conſiſting of upper and lower Houſes, have now an Opportunity to make a just and ſtrict Inquiry, whether all our Creeds will bear the Test of a Tryal, between them and the Doctrine of Christ and his Apoſtles; if not, the Church hath Power to alter them, or any Thing else that may give Offence to our weak Brethren, provided it be not contrary to the Word of God, Article 34. The deſcent into Hell is a very ſtaggering Article, and why cannot we be content with the great and learned Apoſtle St. Paul, the Apoſtle of the *Gentiles*, who had not ſhunned to declare all the Council of God (revealed to him) and to his own Churches, *Act*s xx. 27. And ſee alſo St. Paul's Article, and that he was burried, and that he roſe again the third Day according to the Scripture, 1 Cor. xv. 4. And can all the Wit of uninspired Men pretend to amend the Scriptures, either by adding to, or diminiſhing from, without a just Anathema of St. John, in his Reuerlation, Rev. xxii. 18. 19. Deut. iv. 2. Prov. xxx. 6. I know of a corrupted Church, that is ſtrenuous to prove a Purgatory by it, but I hope no pure Church (eſpecially the Church of *England*) will dare to ſay there is any deficiency in the holy Scriptures; for our Saviour's own Words, is as plain English, that he that runs may read: To Day thou ſhalt be with me in Paradise, Luke xxiii. 43. And

And if your Greek Word *Hades*, so much depended upon, which the best Interpreters explain at the best, but a Place of darkness, &c. then it would be but Tautology to once so much as mention it: Divers other Places of Scripture may be quoted, to confirm St. Paul's Article, for being no other than he was dead and buried. There is indeed another Article which has confounded many wise Men, and most of the Ignorant, who are not able to comprehend the meaning of a Set of Words jumbled together, as it is, and it is not, &c. by an uninspired Writer, and two hundred Years after he was dead, with a severe Anathema to all who will not swallow it down. The Church of *Rome*, I know is full of Mysteries, even to Transubstantiation; but of the Scriptures and the Church of *England* there are but few, only this of Election and Reprobation; the first none is greater or less than another, Co-equal, and Co-eternal: For my Father is greater than I, *John* xiv. 28. My Father is greater than all, *John* x. 29. Is not mine to give, but it shall be given to them for whom it is prepared of my Father, *Matt.* xx. 23. But of that Day, and that Hour, knoweth no Man; no not the Angels which are in Heaven; neither the Son but the Father, *Mark* xiii. 32. The Head of the Woman is the Man, and the Head of Christ is God, *1 Cor.* xi. 3. It is manifest he is excepted, which did put all Things under him, and when all Things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all Things under him; that God may be all in all, *1 Cor.* xv. 27, 28. but to evade this plain Text, it is pretended is meant, his mediatorial Kingdom; but if all such think themselves wiser, the great, learned, and inspired St. Paul, who did not shun to declare the whole Council of God, or wou'd he have neglected or omitted such a Pretence as Men would make, for such Pretences, for as he hath told us, where is the Wise, where is the Scribe, where is the Disputor of this World, *1 Cor.* i. 20, &c. I don't remember, throughout the whole Bible, the Word Trinity mentioned; we ought all to take care teaching for Doctrines the Commandments of Men, *Mark* vii. 7. Beware lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ *Colos.* ii. 8. And again, as we said before, so say I now again, if any Man preach any other Gospel unto you, than that ye have received, let him be accursed, *Gal.* i. 9. for the Time will come, when they will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears, *2 Tim.* iv. 3. that ye should earnestly contend for the Faith, which was once delivered unto the Saints, *Jude* i. 3. Be not carried about with divers and strange Doctrines, *Heb.* xiii. 9. bowing and cringing to Altars, which, God be thanked, is almost left off: I suppose, by Parsons, the Jesuite, charging a learned, pious, and good Man (afterwards a Bishop) with Idolatry, for paying divine Honour to a mere Table, his Lordship's Answer was, the Church doth not command it; I never do it, and let all those that do it answer for themselves. I must own the most Ignorant and Superstitious, some Men, but very many of the weaker Sex, at the rehearsing of the Creed, turn to the Right, or to the Left, paying their Homage either to the Communion Table, or to the East; but dare any Mortal pretend to confine the Great Almighty Being in any one Place? Why may not the Font, or the Pulpit, be as well reverenced, the Pulpit being *Hoc est verbum meum*, this is my Word. As for forty Days abstaining from Flesh, St. Paul tells us plainly, that Fish is a Flesh, so that his Holiness is cheating the People, when he commands nothing but that to be

be eaten, for they bind heavy Burthens, and grievous to be born, and lay them on Mens Shoulders, but they themselves will not move them with one of their Fingers, *Matt. xxiii. 4.* forbidding to marry, and commanding to abstain from Meats, which God hath created to be received with Thanksgiving, of them which believe and know the Truth, *1 Tim. iv. 3.* bowing at the Name of *Jesus*, I hope the Dif- fenders can find no Sin in it, but they will excuse the Ignorant, as I have too often seen do it with the same Reverence to ~~Bar-~~*Jesus*; and *Jesus*, which is meant *Joshua*; St. Paul says plainly, at the Name of *Jesus* every Knee shall bow; and so the Prophet sayeth to the Supreme Being God himself, that is, to his Power, and Authority, all Things shall be subject; had he said, at the Naming, then there would be a Command, but we cannot find any such: The Cross in Baptism any one may guess from what Quarter that came, Godfathers and Godmothers, there is enough already published of that Kind; God be thanked, we are not now under so much Persecution as the Primitive Christians were; I cannot find when private Families were baptized, where they could get Godfathers and Godmothers, but it may well be supposed they were left to the Care of their Father and Mother, or Master of the Family; for let it be considered, who dares to offend a weaker Brother, let us all consider, and weigh well our for ever blessed Saviour's own Words: He that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Robber, *John x. 1.* And now the worthy and honourable Convocation, since they have a power to alter Things of indifference, whereby any Offence may be given to our Christian Brethren, let their Moderation be known unto all Men; and not like *James* and *John*, command Fire to come down from Heaven to consume them, but rather comply with our Saviour's own Words: Ye know not what Manner of Spirit ye are of, *Luke ix. 54, 55.* The fiery Zeal, for want of true Knowledge, in some Years past, carried Men even to Prosecution, and I take any Prosecution to be the very Characteristick of a false Church, and inconsistent with the Doctrine of our Saviour and his Apostles; even of late we have had our *Sacheverells*, to inflame a whole Nation, but for the most part of Ignorant Men: Whether this is any of *Rome's* Policy, to divide and Rule I leave to the Judgment of the Wise; to hear a Minister in his Pulpit railing against Dissenters, and setting his Congregation in Malice against them, I take to be the very contrary Way, to bring them over unto us, but rather by Love and Charity, according to the Aposto- lical Rules. As for the People call'd Quakers, they read the Scriptures which are able to make them Wise unto Salvation; but relying on the Sophistry and cunning Arts of their two Apostles, *Penn*, and *Berkly*, have equaliz'd them to the Truth of God's Word, which every true Christian shou'd to be sorrowful for, and in my weak Opinion, to let them alone in the Pulpit; but as every Clergyman of the Church of *England*, is obliged to visit his Parish, why may he not visit the Families in the Spirit of Meekness and Forbearance, to shew them the true Light of the Gospel, and then they have done their Duty. What a Harmony would it be to see these Kingdoms all united into one Body, and all stumbling Blocks taken out of the Way; the only Means (as I said before) to prevent the Emissaries of *Rome*, to divide us, and then we may defy them to Rule over us: There is one particular Day in the Year, which gives great Of- fence to very many People, it is great pity but it were moderated, and now who

who can with more the good Succes of Uniting of the upper and lower Hous, now in Convocation, who are Lovers of their own Country more than myself, long ago had not Pride, Passion, and Ignorance prevailed, might have been well regulated. The Church going down, is now too openly understood, by most sober and wise Men: The Schools and Nurseries of good Learning, and Education, are to be cautioned thus. If any young Gentleman, who intends to dedicate himself for the Ministry, and to be a faithful Ambassador of his great Master *Jesus Christ*, must weigh and consider the Advice of St. *Paul*, the Hardships he is to go through, from Scoffers and wicked Men: Thou therefore endure Hardnes as a good Soldier of *Jesus Christ*. No Man that wareth intangleth himself with the Affairs of this Life, that he may please him, who hath chosen him to be a Soldier, *Tim.* ii. 3, 4, &c. And after the Instruction of human Learning, let this be the most weightiest of all other Studies; the true Knowledge of the Scriptures, and follow the Example of *Timothy*. That from a Child thou hast known the holy Scriptures, which are able to make thee Wise unto Salvation, *2 Tim.* iii. 15. For all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction, in Righteousness, *2 Tim.* iii. 16, &c. And can any one think it amiss (though it may be laught at by some) to beg a Blessing before, and after, the reading of these holy Writings, as to say: Most gracious Lord, our God and merciful heavenly Father, I humbly beseech thee, for thy Son *Jesus Christ* sake, to enable me by the Assistance of thy holy Spirit, that I may know and discern after reading thy holy Word, and become wise unto Salvation, thro' the Love, Knowledge, and Obedience, of thee and thy Son *Jesus Christ*. *Amen*. Oh, most merciful heavenly Father, who hath promised to give thy holy Spirit to them that ask it, I humbly beseech thee to grant me such a measure of thy holy Grace, and holy Spirit, that I may be confirm'd and strengthen'd in the faith of thy holy Word, that I may be a doer thereof, bringing forth the Fruits of Righteousness, Peace and Joy, in the holy Ghost, to the praise and honour of thy great Name, the Edification of others, and the Salvation of my immortal Soul, in the Day of our Lord *Jesus Christ*, through whom in the holy Ghost, he as is most due, all Honour, Glory, Praise, Might, Majesty, Power, Thanksgiving, Love, Obedience, and Dominion, as is due by me and all thy reasonable Creatures, now, henceforth, and for evermore, *Amen*. Leaving them, who are more learned, to put it in a more exacter Form, but hope there will not be, like those Scribes and Pharisees, and Doctors of the Law, mentioned in the Gospel. And dost thou teach us, *John ix. 34*. and I would beg, of all those young Gentlemen, to take a wise Man's Counsel, whenever they should be flatter'd, or tempted by the smart Wits of Youth and Learning, to be carried away with any false Notions. My Son, if Sinners entice thee, consent thou not, *Prov. i. 10*. Prefer the Word of God before any Tradition, Impositions, or Earthers, so called of the Church, because most of them have been guilty of Errors, and harder to be understood than plain Scripture itself, and all of them uninspired Men, and Scripture itself is the best Interpreter of Scripture; for as some have mistaken St. *Paul* in magnifying Faith, St. *James* fully explains, in his 2d Chap. I cannot pretend to meddle with Controversies, because I never had the Wit and Learning of vain Philosophy. I think it would be highly commendable to all young Gentlemen, to get the Epistles of

*St. Paul*

*St. Paul to Timothy and Titus* by heart; which, if observed, will best qualify any young Gentleman, before he presumes to take Orders upon him; much more may be said, even to a Volume, therefore shall only wish, that by your sober Lives and Conversations, and thorough Knowledge of the Truth, as it is in *Jesus*, ye may be able, by the Blessing of Almighty God, to refresh, convince, and instruct, every dry, and barren, superstitious, and ignorant Corner of these Nations (which are too plentiful) to the Salvation of theirs, and your own Souls, in the great Day of Accompts; and never forget the wise Man's Saying, before Honour, is Humility; for there is no Man can boast, nor ascribe to himself of that which was given him by God only.

As for the midling People of these Nations, they are the only Persons who bear the Burthen of it, in all manner of Offices, from a Justice of Peace, to a petty Constable, or Tything-man. You must needs feel the heavy Burthen of the Poor upon you, for want of Employment; that with the Land-tax (which is the most unequally divided throughout the Kingdom, where some pay full four Shillings, and others not above ten Pence in the Pound) what with Repairs, and other necessary Charges, a Gentleman of five hundred Pounds *per Annum*, will have much ado to clear three hundred Pounds *per Annum*; and yet many Gentlemen live at the Rate of the full Value of their Estates, by too much aping to vie with the luxurious Living of French A-la-modes and Quic-shoes, of those that have treble their Estate: This makes Gentlemen so bare in their Pocket, and makes them Tyrants over their poor Tenants, who are, in short, but their Slaves, not considering that in some Parishes the Tenant who rents a small Parcel of Land, pays ten Pounds *per Annum* to the Poor; and yet I have known Tenants who have been very industrious in managing and improving their Lands to the best Advantage, have been turn'd out, and for a Trifle, has raised his Lands, set it to others, the poor Man turn'd out, and so lost all his Labour: This I take to be Tyranny and Oppression; and as for Tenants, the Law has made good Provision against all their little Tricks and Cunning, who follow the Example too much of the great ones above them, and account it the least of Crimes to defraud their Pastors, who instruct them in the Way of saving their own Souls; but if they are so hardened in Sin, to neglect the joining with the rest of their Neighbours in Prayers for a Blessing on all their Endeavours and Labours, and in hearing the Word of God, by their Minister, what can they expect but Woe and Misery? And to all those who are Masters of Families, there is a great Duty incumbent upon them all, and will be answerable for every Neglect of his from the meanest of his Servants, to his own Children: Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven, Coll. iv. 1. And, ye Masters do the same Things unto them, forbearing, threatening, knowing that your Master also is in Heaven. Neither is there Respect of Persons with him, Eph. vi. 9: *Peter* i. 1. read the whole Chapter. Neither are the Mistresses of Families exempt from this Command, they having a Charge upon them, especially those of their own Sex, and ought to be exemplary. And as the Ladies Calling in this degenerate Age is useless, and in it's Place, Plays, Operas, Card-clubs, Assemblies, Balls, and Tea-tables, &c. introduced in it's stead, I have known a Lady three or four Hours at a Play, with the greatest Pleasure, and quite tired:

at a Sermon, scarce Half an Hour long: The Care of a Mistress whose Province is within the Bounds of her own House, is in the first place to her Children and Servants Souls, annexed to the frugal and prudent Management of her Husband's Welfare and Interest; and I hope all the Ladies and Gentlewomen will take care, to bridle that Member, which St. James mentions, and as they account themselves Ladies and Gentlewomen, not to equalize themselves with the Vulgar, in foul Language, Slander, approbrious Language, provoking or sullen Behaviour, but as Women becoming Holyness, being obedient to their own Husbands, in all Things lawful. And as it is the Fashion in this deprived Age, for Men to abandon their own Wives, (tho' never so virtuous) and by their lustful Desires, will run the Hazard of their own Soul, in keeping a witty, flattering and extravagant Harlot: If any one should lie under that deplorable Circumstance, the best Remedy in such a Case, in the Judgment of wise Men, is to be patient, a soft Tongue, and a prudent Behaviour, begging of God for the Assistance of his holy Spirit, to enable to go through such Affliction, and he will in his due Time give you some Relief: Remember also that a soft Tongue killeth Wrath and breaketh the Bones; and that the Ornament of a meek and quiet Spirit is in the sight of God of great Price (see the *Lady's Calling*) it may well be supposed that the great Disorders and Confusions in Families, is by the great neglect of performing Family Duty, and especially the great Duty of Morning and Evening Prayers; for in this Age it is so much scoffed and derided by the Pleasure and Diversions of the gay ones, that makes even some sober Men ashamed to perform it, for the late Hours of a luxurious Dining and Supping, spends the time which should be employ'd in the Service of God, their Neighbours and Families; for if God will render Vengeance on them that will not know him, and the Family that called not upon his Name, how can we expect a Blessing on any thing we undertake that Day, and at Night, for the Preservation of us, from evil Men and evil Angels, and all the works and powers of Darkness; besides the highest Praise due to him for his wonderful Providence in the Preservation of our Lives, and the many Accidents that might have befallen us; can a poor Beggar think to get any thing from any one, when he is so Proud not to ask it: And how much more can we expect from the great Being, the Maker and Preserver of all Things, to bestow upon us the least of his Favours, if we are so negligent and prodigal, as not to ask for it; and who in Condescension to a poor weak Nature, hath promised to give to those that ask. We read in the Gospel of ten Men that were Lepers, and when they were were all cured, there was but one who returned Thanks to God, (and he a *Samaritan*, whom the *Jews* call a Devil) and to the Shame and Scandal of our high Church-men, I have heard them with the greatest Inveteracy and want of Charity, brand our dissenting Brethren with the like Denominination, and which makes them so odious in the Eyes of the Ignorants and common People (is this for Peace and Unity) and what a Lethargy, Stupidity and Ingratitude, bath these Nations lay under in time of Peace, in the great neglect of the highest Praises, Thankfulness, and Acknowledgments, of his extraordinary miraculous and worderful Providence, in the Preservation of these Kingdoms, and when all Hopes, &c. cou'd scarcely be expected; the God of all Mercy and Compassion intervened for our Relief, and even now hath he raised up such Succours and Alliances,

Alliances, with his Blessings upon our Fleets and Armies, to reduce all our Enemies to Reason; we may be ever thankful with Hearts and Mouths, and to say, when we were in Misery, the Lord hath helped us: The Lord is great and hath done great Things for us: The Lord is good and gracious and his Mercy endureth for ever; and let all these Nations say, the Lord hath been mindful of us, and not executed his Judgments for the highest Provocations against him, but hath remembred his Mercy which endureth for ever. And now since I have given an Exhortation to Masters and Mistresses, of all degrees whatsoever, as to their Duty towards Servants and those under their Care, towards them: There is now a Duty Incumbant upon all Servants whatsoever, to be faithful and just (Stewards to all great Men not excepted) to their own Masters and Mistresses, and those that have the rule over them, according to the Apostles Precept: Servants be obedient to them that are your Masters, according to the Flesh with fear and trembling, in singleness of your Heart as unto Christ, nor with Eye Service as Men pleasers, but as the Servants of Christ, doing the Will of God from the Heart with good will, doing service as to the Lord, and not to Men; knowing that whatsoever any good thing Man doth, the same shall he receive of the Lord, whether he be bond or free, *Eph. vi. 5.* Not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all Things, *Titus ii. 10.* Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again, *Titus ii. 9.* Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward, *1 Peter ii. 18.* You have a Soul to be saved as well as the greatest Monarch upon Earth, therefore let no time pass; but to Day if you will hear the Voice of God by his Son *Jesus Christ*, and his Apostles, harden not your Hearts, but call upon God, through *Jesus Christ*, to give you the Grace of Repentance, for the many Sins and Transgressions wherin you have offended Almighty God, your Masters and Mistresses, Neighbours and Fellow Servants; and observe there is no Repentance but by forsaking, therefore take the Apostles rule. Let your Speech be always with Grace seal'd with Salt, &c. and again, Lie not one to another, seeing that ye have put off the old Man with his Deeds, *Gal. iii. 5.* Read this Chapter till you have got it by Heart, which may be of service when you are tempted to do any thing contrary to the Laws of God; be sure slip not any Opportunity of reading the holy Scriptures, neither to neglect going to your Parish Church, to join in Prayer and hearing of the Word of God, with the rest of the Congregation met together; for I cannot think that any Master or Mistress, that call themselves Christians, can be so barbarous and cruel as to hinder any of their Servants one Day in the Week, to serve their Creator, or at least those Servants which are employ'd in the Morning, they should be allowed to do it in the Afternoon; there are so many Diversities of Books of Prayer, by godly Men which I cannot but believe come to Hands of most Servants, and though it be Presumption for any one to think to amend them, yet hope every good Christian for adding one more, that is to say before you go to Church. Oh most gracious Lord our God, that hath given me the light of another Day, much more the light of the Sabbath, go along with me this Day to thy holy Ordinance, make the Word powerful and profitable to me; Blest him whom thou hast appointed

pointed to Preach, sanctify his Studies, give him a Door of Utterance, and a Door of Entrance into my Heart, and open thou my Heart that it may attend on those Things that are spoken, and grant me Understanding in all Things; remove all Lets and Hindrances, all Sleepiness and Drowsiness, and all wandering Thoughts out of my Mind, that I may serve thee this Day without Distraction. O Lord bless thy Word that shall go throughout all Places this Day, let it run and be glorified. All whom these ancient People the Jews, and bring in the fullness of the Gentiles, make us one Fold, under one Shepherd the Lord Jesus Christ, the head, who in Compassion to our Infirmities hath taught us thus to pray. Our Father, &c. After Evening Service. Most gracious heavenly Father, I beseech thee to bring in the Word I have this Day heard, to write it down upon the Table of my Heart, bring it fresh into my Memory that I may be a doer thereof, an Example to others, bringing forth the Fruits thereof, to the Salvation of my Immortal Soul; to the praise and glory of thy great Name, through Jesus Christ our Lord, by whom, and with whom, in thy Unity of the Holy Ghost, all Honour and Glory, be unto thee, O Father Almighty, World without end, Amen.

And now I have done with the little Fragments which came into my Mind, in the Exhortations from the highest to the lowest Degree of Mankind; beg of Almighty God, that it may be so effectual, to the saving even of one Soul, and which all the Wealth of the whole World cannot purchase, or redeem: I cannot but expect Scorning and Deriding, by the Men of Wit and Learning of this Age; but I am perswaded that the Wise and Sober will pass by, and excuse all the defects, and want of Rhetoric in the foregoing Admonition, and will impute it to the good Intentions meant by it; and when all Men shall weigh and consider every ones Duty in particular, and to conform themselves to the Rules and Commands of our Saviour Jesus Christ, and his Apostles, contained in the holy Scripture, then (and not till then) we may expect all the Promises contained in those holy Writings. That our Oxen may be strong to Labour, that there be no Decay, no leading into Captivity, and no Complaining in our Streets. Happy are the People that are in such a Case; yea Blessed are the People who have the Lord to their God. To which End let us beseech the Almighty God, for our thorough Information, from the highest to the lowest, and then may we expect these Blessings; lifting up our Hands to him without Wrath, and doubting pray. O most holy, great, and gloriouſ Lord our God, and most gracious heavenly Father, who art from everlasting to everlasting God blessed for ever, we thy poor unworthy sinful Creatures, miserable Dust and Ashes, the vileſt of all thy Creatures, by reason of Sin and Uncleanness, do here prostrate ourselves before the Throne of thy heavenly Grace and Mercy, imploring thee for the pardon of all our Sins and Transgressions, which we from time to time most grievously have committed, by Thought, Word, and Deed against thy divine Majesty, provoking most justly thy Wrath and Indignation against us; but O most merciful Father, we beseech thee to pardon them all, of what kind or nature soever they be, and to cleanse us by the Blood of Jesus, and to cloath us with his Righteousness, nail them to his Cross, bury them in his Grave, let them go with the scape Goat into the Wilderness, in a Land of Forgetfulness and remember them no more; and grant unto us full a Measure of thy Grace and holy Spirit, to assist us in all our spiritual Necessities,

Necessities, to quicken us, enliven and enlighten our dark and dead Understandings, and to raise us up to Newness of Life, to sanctify us, to bless us, to rule over us, to dwell in us, and guide us into all Truth. Oh, help us thereby to conquer our Temptations, subdue our Lusts, our Pride, and Passions, and every inordinate Affection, and make our Wills conformable to thy blessed Will, in all Things; take our Minds off from this World, that we may live as Strangers and Pilgrims here on Earth, seeking to thee for a City which hath Foundation, whose Builder and Maker is thee alone, in the highest Heavens for evermore. And grant, we humbly beseech thee, that the past Time of our Lives may suffice us that we have wrought the Will of the Flesh, and that henceforth we may walk in all Obedience to thy holy, righteous, and just Commands with us, we beseech thee to be mindful and merciful to thine all the World over, thy universal Church, that great Congregation of thy faithful Servants, wheresoever dispersed, or howsoever distressed, over the Faithful of the whole Earth, for all the reformed Churches abroad, more especially those who are under the Persecution of that Man of Sin (who exalteth himself above all, that is called God) we beseech thee to grant them all such a Measure of thy holy Spirit, to enable them to bear their Afflictions, and strengthen them to hold their Faith firm unto the End; bless, we beseech thee, that part of thy Church which thou hast planted in these sinful Nations, to which we belong; pardon, we beseech thee, our great and crying Sins, remove the Judgments we feel, prevent the Plagues we have just Cause to fear are coming on us, and make us Trees for Fruit, not for Fuel, and let every one of us turn one, from the highest to the lowest, that thou mayest delight thyself to dwell amongst us, that thou mayest be our God, and we may be thy People, and Sheep of thy Pasture; heal our Breaches, unite and compose our unhappy Divisions, and make us yet a holy, and a happy People, zealous of thy Name and good Works, to which End, crown the Head and Heart with the choicest of thy Blessings, of him whom thou hast anointed to rule over us, **GEORGE**, by the Grace of God, of **Great-Britain, France, and Ireland**, King, Defender of the Faith, give him that Wisdom which is from above, to know how to govern so great a People, which thou hast put under him; to remove the Wicked from before his Throne, that his Throne may be established in Righteousness; Counsel thou his Counsellors, and teach his Senators Wisdom; let no Weapon formed against him prosper, but be thou his mighty Defender and Deliverer, and when he shall have finished his Course in this Life, in thy steadfast Faith and Fear, crown him with thy everlasting Joy and Happiness in thy Kingdom in Heaven, and that there may never be wanting of his Posterity to sit on the Throne of these Kingdoms; bless, we beseech thee, this Royal Highness, **Frederick**, Prince of **Wales**, the Princesses of **Wales**, the Duke, the Princesses, the Issue of Prince and Princess of **Wales**, and all the Royal Family, endue them with thy holy Spirit, enrich them with thy heavenly Grace, prosper them with all Happiness, and bring them to thy everlasting Kingdom. We beseech thee to bless the Clergy of these Nations, by what Name soever distinguish'd, grant them a double Portion of thy Spirit, let their Lives be exemplary, their Doctrines holy, pure, and uncorrupt, and without Blame, holding fast the Truth of the Gospel, that they may gain Souls to God, and set forward the common Salvation of all Men, so that at last, they may

may both save themselves, and those that hear them; we beseech thee to bless all Schools and Nurseries of Learning and godly Education, more especially those of *Great Britain and Ireland*; sow the Salt of thy heavenly Grace, and holy Spirit into those Fountains, that the Streams thereof may refresh every dry and barren Corner of this Land, to the pulling down all manner of Vice, Ignorance, and Prophaness, want of Charity, Malice and Envy, and establishing the Rules of the Gospel in their stead: Bless we beseech thee, the great Counsel of the Nation, inspire them with thy Grace and holy Spirit, with Unanimity and Zeal, and that their Studies and Endeavours may be to promote thy Honour, Glory, and the good and Welfare of these Kingdoms: Comfort all the Sons and Daughters of Affliction, who are in any Trouble, Sorrow, Need, Sickness, or any other Adversity, either in Mind, Body, or Estate; comfort and relieve them according to their several Necessities, giving them Patience under them, Profit by them, and a happy Issue, and Deliverance from them in thy good appointed time. Bless we beseech thee all our Friends, Relations, and Acquaintances, and those that we have in our Thoughts, do thou have the thoughts of Mercy and Compassion upon them, hear their Prayers for us, ours for them, and the Intercession of Christ for us all; be a Father to the Fatherless, a Husband to the Widow, a Friend to the Friendless, judge and pleade their Cause, let not the Man of the Earth oppress nor the Son of violence have any Power or Dominion over them, to do them hurt. Bless all our Benefactors those that have done us the least of kindness, reward them a thousand fold, with thy Blessings and Favours; have mercy and forgive our Enemies, and turn their Hearts into the Obedience of thy Gospel Commands, and save their Souls in the Day of our Lord Jesus: As we pray unto thee, so we desire to praise and magnify thy great and glorious Name for all thy Mercies and Favours vouchsafed unto us; we bless thee for our Lives, Liberties, and Enjoyments, for sparing our frail Bodies in Health, where so many others are deprived of it, for sparing us so long, and giving us so large a Time for Repentance; grant us, we beseech thee, the Grace thereof; we bless thee for the Continuance of thy Gospel Ordinances amongst us, and hast not thrust out our Teachers in Corners, nor removed thy Candlestick from us, nor suffering us to lie under the Bondage and Tyranny of the *Romish* Yoke, and that thou hast not yet made us Slaves to the Power of *France* and *Rome*; that thou hast not made the Heavens above us Brats, nor burnt up the Earth under our Feet, but in Judgment remembred Mercy, and given us this Year a plentiful Harvest to our great Comfort; and for all other thy unspeakable Mercies vouchsafed unto us. We bless and praise thy holy Name, but above all we desire to praise and laud, magnify and adore, thy great and glorious Name, for the Fountain and Foundation of all other thy Mercies. The Lord Jesus Christ, God manifest in the Flesh to destroy the works of the Devil, for the amazing love in sending thy only begotten Son, out of thy own Bosom to die for Sinners, of whom we are chief, for his glorious Resurrection and triumphant Ascension, and now interceding for us at thy Right-hand, even a Mediator between God and Man, the Mission of the Holy Ghost the Comforter, the means of Grace thou hast given us here, and the hopes of Glory we have hereafter. What shall we render unto the Almighty Father for these thy Mercies bestow'd upon us, we dedicate ourselves, our Souls, and Bodies, and

and all the Faculties of them, as a reasonable Service due to thee; accept, we beseech thee, of these our Prayers and Praises, which we have offered to thy Divine Majesty, beseeching thee let our Prayers come before thee as Incense, and the lifting up of our Hands, as a Morning Service, and to set a Watch before the Door of our Lips, our Eyes, Ears, and the Fountain of our Hearts, that we may not offend against thee; these Things, and whatsoever else thou knowest in thy infinite Wisdom to be more needful and necessary for us, for ours, and the whole Church, we humbly beg in the Name, and Mediation of thy Christ, and our Jesus, thy Son, and our dear Redeemer, the Lord Jesus Christ; in him we believe; O Lord, increase our Faith in him, and Love to him, and shut up these our imperfect Prayers, with that perfect Form which he himself hath taught us: "Our Father which art in Heaven, &c. The "Grace of our Lord Jesus Christ: The Love of God the Father: The sweet, "and comfortable Fellowship of the Holy Ghost be with us, bless, preserve "and keep us, sanctify us, rule over us, dwell in us, and guide us into all "Truth, Amen.

P. S. If I have offended in any of these Scraps of Paper, I should be very sorry, for I have left but the Bulk, of all that I might farther say, in adding to these Heads, to the wise and learned, the grave and sober Clergy, of this Age, or any else, who are not downright Atheists, in Practice and Profession. I conceal my unworthy Name, for fear of vanity, and hope all Lovers of Truth, will do me the Favour in correcting and amending, or enlarging, whatsoever is here deficient: And that I am in Love and Charity with all Men, hope to find the same from others, according to that golden Rule of our blessed Saviour: Whatsoever you would, that Men should do unto you, do ye the same unto them.

F I N I S.

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